

The Evangelical Alliance Quarterly.

No. 18.

OCTOBER 1, 1903.

"MY SERVANT."

AMONGST the many honours conferred upon the Lord's true people is this, that in grace He calls us "servants." Indeed, some have had the distinguished privilege of being addressed as "*My servant*," a term of affection used towards the Lord Jesus Christ Himself (Zech. iii. 8). Israel (nationally) is also so called (Isa. xli. 8), and so are five individual Old Testament saints, viz., Job (chap. xlii. 8), Abraham (Gen. xxvi. 24), Moses (Num. xii. 7), Caleb (Num. xiv. 24), and Isaiah (chap. xx. 3).

It is, of course, impossible to refer to those who delight to speak of themselves as God's servants—His bondservants—but every true son and daughter of the Lord God Almighty longs for service. Time is short, and the condition of things around us must cause each individual believer to say, "Lord, what wouldst Thou have *me* to do?"

We have given in later pages some cheering information of the Lord's work in various lands, and we rejoice that many servants are "bidding as many as they find to the marriage"; still more do we rejoice that many are coming from the east and the west, the north and the south, under the teaching of the Holy Spirit, to find that "yet there is room."

These words, "*My servant*," may, however, bring a ray of comfort and cheer to some discouraged, disheartened worker, whom we would remind that the One who raises up the servant for the special work

He gives is ever with that servant in the service. His all-sufficiency is at the disposal of each one, so that Job, and Moses, and Abraham, and Caleb, and Isaiah, and all other servants—however difficult their surroundings, however discouraging their circumstances, however many their spiritual foes—were able, each in turn, to "serve their generation by the will of God," to accomplish God's purpose, to glorify His name, and to triumph over all opposition.

The record of some of the servants is very brief, but very glorious. Take Enoch or Caleb, for example. Only a very short biography. A witness to the walk *with* God which preceded the work *for* God, a testimony to faith exercised, faith tested, faith triumphant. They were very *solitary* men. Enoch may have been alone in that wonderful ministry he exercised, and which is recorded in brief words in Jude 14. God "took him" before Noah began similar warning of coming judgment. Was Enoch's ministry successful? Did many follow him? did many turn to the Lord? We are left only to inference, but one fact incontrovertibly stands out, viz., it was *successful* as *God* accounts success. The life, the witness, the translation, were all precious to God, and *this* means success. So with Caleb: almost alone amidst the thousands of Israel, he followed the Lord fully—*i.e.*, continuously—right through life. He was not as Asa, who in 2 Chron. xiv. is seen as the pious king and the victorious leader of a might army against a million Ethiopian warriors: his eye on the Living

God, his land in large measure purged from idolatry, his people happy, peaceful, prosperous, his reign extended to great length; when, alas! declension appears, and in chap. xvi. the old king is wrath with a prophet for telling him the truth! relies on the king of Syria, and not upon the Lord, and in a last long illness "seeks not to the Lord." How sorrowful! What a contrast from the others!

"Following the Lord fully" implies more than continuation; it involves inconsistencies corrected, pride, unbelief, love of ease conquered. It may bring reproach as in Paul's case, and stones as in Stephen's, but it is the only life which is truly successful, the only life which is worth living—a life of faith on the Son of God, and of service which shall, though begun in weakness in a frail tabernacle in an enemy's land, be perpetuated eternally, where His servants serve Him without limitation, and where failure is unknown. It is blessed to notice that the failures of Old Testament saints are never recorded or alluded to in the New Testament, so complete is their justification, so perfect the righteousness of God in which they were accepted. Their salvation was of the Lord—their commission from Him; their path was ordered, their work finished, their successor often appointed, and their home call all arranged. Shall it be different with us?

J. W.

THE believer and the unbeliever differ radically in their attitude toward the future life. To the unbelieving man the thought of the ending of this present life is torture. For the Christian the great future is full of expectancy and cheer. The old Book has it right—"The wicked is driven away in his wickedness," but "the righteous hath hope in his death." The lamented Robertson once said: "It is one thing to meet death intrepidly, and it is altogether another to meet it peacefully and trustfully." Christian faith gives a complete victory over the fear of death.

A FEW THOUGHTS ON GOD, THE HOLY GHOST.

THE Holy Ghost is a person. A person is one who has a being in himself, a distinct individual subsistence. A person has an understanding, a will, a power of his own, which he is able to exert. A person lives, loves, thinks, speaks, acts. Such a person is the Holy Spirit of God. He speaks in His own person (Acts xiii. 2). He is the true Author of Scripture (2 Peter i. 21). He distributes gifts as He will (1 Cor. xii. 7-11). He gave the prophecies (1 Peter i. 11). He sends forth true ministers to preach the Gospel (Acts xiii. 4).

He gives them particular orders (Acts viii. 29). He appoints overseers in the Church of God (Acts xx. 28). He intercedes for the saints (Rom. viii. 27). He is their only teacher (using others) (John xiv. 26). He witnesses of the Lord Jesus Christ (John xv. 26).

He convicts of sin (John xvi. 7, 8). He formed the human nature of Christ (Matt. i. 20). He anointed Him to all His offices (Luke iv. 18). He gave the Lord Jesus miraculous power (Matt. xii. 28). The one offering was "through the Eternal Spirit" (Heb. ix. 14). He raised Jesus from the dead (Rom. viii. 11). He quickens the dead soul to spiritual life (Eph. ii. 1). All these acts are the acts of a Person who forms, teaches, and instructs the Church of God.

THE LATE MARCUS WRIGHT.

REVIVAL AT STOCKHOLM.—Last year's Week of Prayer actually gave rise to a widespread revival in Sweden, and especially in Stockholm, where the oldest mission house, Bethlehem Church, was, during some months, every evening crowded with Christians and inquiring souls.

IMPORTANT NOTICE BY COUNCIL.

THE Council is more than ever anxious to form a bond of union between the Lord's people as such. They feel that amidst the increasing disintegration among believers, the Alliance can be a centre of union for fellowship, for effort in the Gospel, and in showing to the world that actual unity for which our Lord prayed in the seventeenth chapter of St. John.

The Council would think it a great privilege to send some experienced and true servant of the Lord Jesus—ministerial or otherwise—to any city, town, or village in Great Britain to give an address to believers upon their oneness in Christ, their present privileges and glorious opportunities. Many think the time is short, that the days are peculiarly solemn, and that every effort should be made to cement together those who hold fundamental truths, and who think comparatively little of the non-essentials which have in the past so mysteriously and grievously divided the family of God.

All communications on this subject may be addressed to the Honorary Secretary.

GOD'S ANSWER.

BY MISS HATTIE HUNTING PIERSON.

NEARER to Thee, O Father, ever nearer,
Thy loving purpose in my life fulfilled,
Lifted above earth's strife, my vision clearer,
All earth-born passions stilled.

Is this my prayer? Why, then, am I
forgetful

When lowly bowed beneath Thy chasten-
ing hand?

Why filled with doubts and fears, so often
fretful,

So loth to understand?

Is not the answer to my earnest pleading
Hidden within the discipline severe?
The very lesson that my heart was needing,
Taught by the bitter tear?

The weary toil, the pain, the sore bereave-
ment,

Are ladder-rounds swung down for every
soul;

Th' horizon widens with each day's achieve-
ment,

And fairer seems the goal.

Here let me rest, assured my poor petition
Is heard and heeded at the Father's
throne.

The answer comes, with faith the one
condition;

The way is all His own.

Sagaponack, N.Y.

THERE is no desert upon earth which has not its Elim. Were it all Marah, life would not be tolerable even by sinners and slaves. God has brightened the desert of life with many a scene of beauty and splendour which are a prophecy of the better world. We cannot walk far on earth without stumbling upon the springs of bitterness; but he who is led by God shall not want the groves and fountains of Elim to cheer and strengthen him on his way.—*J. Baldwin Brown.*

THE EVANGELICAL ALLIANCE INVITATION

FOR THE

Annual World-Wide Week of Prayer

FOR THE OUTPOURING OF THE HOLY SPIRIT,

ORGANIZED BY THE ALLIANCE SINCE 1846,

For 1904,

SUNDAY, JANUARY 3RD, TO SUNDAY, JANUARY 10TH, INCLUSIVE.

BELOVED BRETHREN IN CHRIST,

Although the Lord's people ought always to pray and not to faint, although it is their privilege to be the Lord's remembrancers and "never to hold their peace day nor night," yet at certain seasons their cry grows more urgent. This is especially the case at the commencement of the New Year, when a goodly company of the children of God in all parts of the world look up to their Father for the fulfilment of His promises and for the glorifying of His name.

There has been of late much cause for humiliation among true believers on account of the steady decline of attendance at public worship in almost all parts of the world and the lack of life and reality in meetings for prayer. Other reasons for deep sorrow are to be found in the spread of Mohammedanism, in the influence of Sacerdotalism over thousands of professors, and in the utter worldliness which has alienated still greater multitudes from the Gospel. Ministers and Christian workers are very sensible of their utter impotence in the face of these conspiring forces. Their dependence is entirely on the Lord as they cry: "Come from the four winds, O Breath, and breathe upon these slain that they may live."

The precursors in the invitation for united prayer on the New Year were the Rev. James Haldane Stewart and the Rev. Dr. Marsh. In their addresses they laid great stress on the outpouring of the Holy Spirit as the principal topic for prayer. This was taken up by the Evangelical Alliance in 1846, and in 1859 a little company of missionaries in Ludhiana were the impelling force which gave the movement greater intensity and universality than it had before. What was it that awakened the Church of Christ at that moment? It was the consciousness that the Lord had begun to work without the agency of man in mighty revivals in the United States, in Ireland, and in Scotland. Thousands were asking, in the agony of deep repentance: "What shall I do to be saved?"

We thank God that the need of the outpouring of the Holy Spirit is beginning to be realized to-day. Circles of prayer for this purpose have been formed in all parts of the world, and now amount to many hundreds. They are reminding the Lord of His promise in Joel, and they are looking with eager expectation for "showers of blessing." They believe that a measure of fulfilment has been granted already in the fact that thousands have been converted in Australia and other countries under the preaching of well-known evangelists, and in the great love for the Gospel manifested by the natives of Uganda and the surrounding regions.

What is wanted is not more eloquent sermons, nor a more perfect organization, but a baptism of the Holy Ghost. When this came to pass at Pentecost and the disciples were all filled with the Holy Ghost, what complete unity they had, what mighty faith, what heroic courage, what gladness and singleness of heart, what constant witnessing for Christ, and what magnificent results!

The thought of our Master's return, which many of His people are expecting, should stimulate us to more fervent prayer and more ceaseless effort. Let us never forget His last words, which, like a trumpet, should awaken the sleeping Church: "Surely I come quickly."

And let us recollect that our Advocate is the pattern of perfect faith and still the Leader of the supplications of His people, as He testifies, "For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. lxii. 1).

Yours, dear Brethren,

as

Partakers of the coming glory,

TOPICS SUGGESTED FOR THE WEEK OF UNITED PRAYER.

Sunday, January 3rd to January 10th (inclusive), 1904.

SUNDAY, JAN. 3.

"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them, I tell you that He will avenge them speedily."—Luke xviii. 7, 8.

MONDAY, JAN. 4.

THE WHOLE CHURCH OF CHRIST—THE ONE BODY OF BELIEVERS.

PRAISE for the revival of the prayer of faith in a great variety of quarters, for the wide-spread expectation of blessing, and a more earnest watching for the Lord's appearing.

CONFESSION of slothfulness, cowardice, and partial unbelief; neglect to let the light shine.

PRAYER for a mighty outpouring of the Holy Ghost, that Christians may be more entirely God-possessed; that their light may shine brightly to convict and attract the world, so that "the Lord may add to the Church daily such as shall be saved."

Canticles v. 9; vi. 1. Matt. iii. 2. Isa. iv. 2-6. James v. 7-18.

TUESDAY, JAN. 5.

OUR OWN LAND AND POSSESSIONS.

PRAISE for the measure of peace and prosperity granted. For the striking and manifold conversions and signs of revival in Australia and elsewhere, and for the work of God in the Army and Navy.

CONFESSION that much false doctrine has been allowed to spread and culminate. That men are "lovers of pleasures more than lovers of God."

PRAYER that all ministers and evangelists may be filled with the Holy Ghost, and may exalt Christ crucified, risen, glorified. That appointments in the Churches and in the State may be wisely made, so as to promote God's glory. That belief in the entire inspiration of the Scriptures may be restored. That a great blessing may be granted to all soldiers and sailors. That all Statesmen may be men of God. That all classes may find employment. That the rich may care for the poor, and that the latter be housed in a manner wholesome to soul and body.

2 Kings v. 1, 15. 2 Sam. xxiii. 3. 1 Cor. ii. 1-5. 2 Tim. iii. 1-17. Psa. cvii. 23-31. Matt. v. 10

WEDNESDAY, JAN. 6.

MISSIONS TO THE HEATHEN AND MOHAMMEDANS.

PRAISE for the whole-heartedness of the noble army of missionaries; for the faithfulness even unto death of native converts, especially in China.

CONFESSION that interest in this cause has in some degree abated; that there are not so many volunteers for the Mission Field as in former years; and that there are great difficulties in raising sufficient funds.

PRAYER that the Lord of the harvest would thrust forth more consecrated labourers, not only to sustain, but to extend the work wherever the doors are opening. That He, whose is the silver and the gold, would dispose His stewards to give largely and ungrudgingly, so that the Word of the Lord may have free course. That native pastors and catechists, as well as all missionaries, may be full of faith and of the Holy Ghost, and that "the Lord may work with them, confirming the word with signs following." That the spread of Mohammedanism may be checked.

Heb. xi. 36-40. Acts vi. 1-8. Mark xii. 41-44. 2 Cor. viii. 1-15. Acts xi. 19-21.

THURSDAY, JAN. 7.

FAMILIES, COLLEGES, AND SCHOOLS.

PRAISE for blessing granted to the world's Student Christian Federation, and many similar organizations. **CONFESSION**, neglect of Family Religion, and the lack of definite Scriptural teaching in Educational establishments.

PRAYER for great spiritual success on all branches of the Y.M.C.A. and the Y.W.C.A. all over the world; for the Children's Scriptural Union and all its meetings. That Spirit-taught professors and teachers may be raised up to testify experimentally of Christ in Universities, Colleges, and Schools. That the prayers of parents may be answered, and that many young men and young women may yield to the Lord. That Sunday School teachers and scholars may be freshly endued with power from on high, and that all Homes for Orphans and destitute children may be nurseries for Christ. That the souls of servants may not be forgotten.

Prov. i. 8-10; iii. 13-26. Gen. xviii. 19. 2 Kings xii. 2. Mal. ii. 5-7. Matt. xxi. 15, 16.

FRIDAY, JAN. 8.

NATIONS AND THEIR RULERS.

PRAISE for the measure of harmony and peace that exists.

PRAYER that there may be increased brotherly concord between all Nations. That the Word of God may be more freely circulated amongst the nations of the earth. That the coming Centenary of the British and Foreign Bible Society may be the means of a greater stimulus to this in all lands, and that all hindrances to the spread of the truth may be removed. That a blessing may rest on all Societies for the diffusion of the Scriptures, and of religious literature. That enquiring priests may be preserved from falling into the dangers of infidelity, and led into the clear light of the truth. That the Gospel movements in France, Spain, Italy, and other Roman Catholic countries may grow a hundredfold. That the Philippines may receive the truth; that South America may be no longer the neglected Continent; that persecutions may cease, and true religious liberty be established in all the earth. That all rulers may be spiritually enlightened, and reign in righteousness.

2 Tim. ii. 1-4. 2 Chron. xi. 1-4. Rom. xii. 9-21. Gal. v. 13-26.

SATURDAY, JAN. 9.

GOD'S ANCIENT PEOPLE ISRAEL.

CONFESSION of their national sin in rejecting Jesus of Nazareth; and of the cruelty of the nations in persecuting them.

PRAISE for remarkable and typical conversions.

PRAYER that the hatred of the Jewish race in Christian countries may be removed, also the obstacles caused by idolatrous forms of Christianity. That the veil of unbelief may fall from the eyes of Israel, when the Old Testament is read. That all missionaries labouring among them may be led by the Spirit to set forth a Pierced, Risen, and Glorified Christ. That all efforts to circulate the Scriptures of the Old and New Testaments among them may be blessed with abundant success. That the time may be hastened when "Israel shall blossom and bud, and fill the face of the world with fruit."

Isa. lx. 1-10. Jer. xxxi. 31-34. Romans xi. 1-15.

SUNDAY, JAN. 10.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Romans xii. 1-2.

A JAPANESE ORPHANAGE.

EVERY one knows of Mr. George Müller's wonderful work of faith in Bristol, and how he devoted his life to the care of homeless children. Other servants of God have given themselves to similar work. Their example has been ably followed in Japan by a medical student, Mr. J. Ishii, of Okayama.

Fifteen years ago "Father Ishii" felt himself called of God to sacrifice his medical diploma and devote his life in the same way to homeless children, and more than 600 different boys and girls have thus been cared for through the years, and scores of these are now earning their own living as printers, farmers, shoemakers, photographers, or traders. Nearly all are a credit to the institution that trained them, and are helping to build up a Christian civilization in Japan.

For nine years Mr. Ishii and his "large little" family made their home in an old Buddhist temple, where the monotonous and not unmusical droning of the priests' prayers in one part served as a sort of echo to the hymns of praise of the children, and the prayers of the believers with them.

A non-Christian Governor recently wrote that, while being disappointed with the buildings, he was astonished and delighted at the fine spirit prevailing among both workers and children. He would advise institutions that had finer buildings to copy the spirit and methods of this truly wonderful orphanage, where are housed 200 little children.

The establishment is subjected to a most thorough cleaning every six months, and it speaks well for these semi-annual scrubblings that last summer, when cholera raged so fearfully in Okayama, not a child in the asylum fell ill.

A strict account is kept with each child,

habits of industry and economy are encouraged, and the children are induced to invest their hard-earned pence in the bank.

"No debt" is one of the principles of the place, also "wash your heart and mind daily, as well as your face." Each child is taught to be loyal to the Christian principles of the asylum. The orphanage continues to be a great work of faith and love, and merits the prayers and assistance of all who desire to see a clean, bright, helpful type of Christianity cleansing the Orient.

B. K. G.

MOHAMMEDANISM.

IT will be noticed that in our Week of Prayer programme this year prayer is asked that the spread of Mohammedanism may be checked.

Mohammedanism is the only non-Christian religion that is steadily aggressive. Other religions sometimes show transient activity through contact and by the example of Christianity, but Mohammedanism alone is sometimes even more aggressive than Christianity.

Islam has so strong a grip on the mind and conscience, and so prejudices its votaries against the Gospel, that it is generally a long struggle from darkness to light.

One cannot explain all the circumstances, but it is hard, very hard for a Moslem convert, even under the British flag, to forsake his former religion and make a bold stand for Christ. It is considered a disgrace to forsake Islam, and often great persecution is the result.

The victory over Islam is the greatest and most difficult conquest which the Gospel has yet to win outside Christendom. We have need to pray that patience and new faith may be granted to plough in hope and to sow beside all waters.

GROWING LIGHT.



DILIGENT student of foreign missions examining the maps of Africa for the years 1848 and 1898 remarked: "Daybreak everywhere!" If this is true of Africa, it is also true of many other of the dark places of the earth.

No "mission" land is darker than Persia, but day is near breaking in that ancient civilization. In Teheran no less than thirty schools have been founded in six years, inspired by high-grade educational work; the son of the Crown Prince is an attendant at the Tabriz school—all of which indicates progress. Hundreds of pious Moslems are scattered all over the country who are secret disciples. The sale of Bibles, the frequent interviews with missionaries, the interest attending the preaching of the Word, show that Persia is on the eve of a great awakening.

The circulation of the Bible has been restricted, civil and religious liberty has been denied, but the Spirit of the living God is working, and Persia was never nearer the Gospel than at the present moment.

In Formosa the Church grows apace. More than 1,000 members have been added in nine years. The progress of self-support is equally remarkable. In eight years the income of the Church has grown from £360 to £1,880. The Rev. Duncan Ferguson of Formosa assumes that every cent of the money was given by Chinese Christians, none whatever by foreigners. For 1902 it represents an average contribution per Church member of 17s. 2d.

The impressions made on Mr. McGillivray, who is one of the secretaries of the Society for the Diffusion of Christian Literature in China, when visiting Hankow recently, where the eminent missionary, Dr. Griffith John, has been labouring, are recorded in a letter to Dr. John, of which we give a part. Mr. McGillivray writes:—"I visited Hankow about ten years ago, but was disappointed in not hearing you preach, for that Sabbath you were in Wuchang. Mr. Sparham, however, was in charge, and I recollect how inspiring it was for me, then a pioneer in Hunan, with only a few converts, to see and hear such a fine congregation. I say *hear* as well as *see*, for the volume of praise from so many hundred throats, old and young, was worth coming 600 miles to enjoy.

"This time the volume of praise was louder than it was ten years ago. I heard it long before I reached the church, and I could see the passing heathen pause wonderingly on the street as they heard the unwonted strains. On entering, I found the church enlarged and packed with a great congregation, and yourself in the pulpit. The discourse impressed me very much, chiefly on account of its lucid presentation of the old Gospel. I was reminded of the saying of an old minister, that the longer he preached the more he preached Christ in simplicity, and the less he displayed of human wisdom and learning. I do not doubt that this has been so all your life, and many a young missionary has been led to copy your example.

"Ten years ago there were baptisms that Sabbath, and so there were this time, but more. Yesterday, as I stood on the Tortoise Hill, with the three cities at my feet, I realized the greatness of this central point of China as a strategic point as I had not

done before. Verily they are coming from the east and the west, and the north and the south, and sitting down in the Kingdom.

"The High School and that noble building, the Theological College, were not in existence ten years ago. I was delighted to see them rising in close proximity to the church. I venture to think that these have risen in the right order—the School upon the Church's foundation, and not the Church upon the School. I do not think that the Chinese Government officials are likely to relax their exclusion of Christian youths from their schools, and therefore the Church must provide them with an education under Christian influences."

In parts of China surely the dawn has come. Two years ago there was darkness. Two years ago in the province of Hunan placards were posted which declared that the Christian worshipped a crucified hog. To-day the Presbytery of America is asked to form the Presbytery of Hunan. Two years ago many chapels were destroyed in Canton. They are all rebuilt, some of them by the contributions of the Chinese themselves. Within a year in the Canton Mission there has been erected a hospital for women, with a ward for children, the latter the gift of a Chinese woman; also a medical college for women, the first in all the long centuries of Chinese history. Railroads are being constructed, commerce is entering, converts multiplying. It is dawn in China. It will be noonday if the Christian Church realizes her opportunity.

What of Korea? In 1884 the first missionary went to Seoul. In 1895 there were 100 adherents in the north, now 15,000. Last year 3,300 Koreans spent ten days in various cities, in groups of from 50 to 100, studying the Word of God. They were all native evangelists paid for by the Koreans. We are glad to think of such whole-hearted Christians uniting with us at the Throne of Grace during the Week of Prayer.

Our hearts are stirred within us when we read accounts from Japan of the true spiritual fervour which pervades that country. Christians hold the positions of judges, speakers and members of Parliament, captains in the Navy, editors of newspapers, and directors of charitable institutions. It is, moreover, significant of the degree of culture to be found among Japan's men of affairs, that at a recent banquet at the British Legation in Tokio no less than thirty Japanese graduates and former students at Oxford and Cambridge Universities were present.

It is pleasant to mark the co-operation of the Evangelical Churches in Japan in aggressive work. The Japanese National Exhibition was opened at Osaka on March 1st, and was to close at the end of July. Three houses opposite the main entrance to the Exhibition were rented at an early date by a committee representing the various Protestant societies, and the ground floor of two of these was made into a preaching hall. The first ten days of March saw a joint effort of all the Protestant missions, and the rest of the five months was divided so as to give two periods of two weeks each to each Church—Baptists, Congregationalists, Presbyterians, Methodists, and Episcopalians.

"*The Spirit of Missions*," the organ of the American Church, has a letter from the Rev. T. S. Tyng giving most encouraging particulars of the joint effort in March. Eighty-four meetings were held in the preaching hall during the first ten days, and the

congregations numbered over thirteen thousand. The hall was filled almost from morning till night by numerous audiences. Each day's work was begun by three or four of the workers standing at the door and singing a hymn; and before each congregation dispersed tracts were given out, and maps of Osaka marking the location of the various churches and preaching places.

The physician in charge of the hospital in Seoul, Korea, desired some trained nurses to aid him in his work. No Korean women were available. The Korean woman is still too ignorant and unlearned. Two bright and winsome Japanese girls, graduates of mission schools, trained as nurses, volunteered. Cholera and small-pox were raging, but fearless they entered upon their work, nursing poor, unclean, loathsome Korean patients, for the sake of Christ and the Church. No Christian ancestry was at the back of them, no hope of worldly gain, nothing but the love of Christ induced them to undertake such a work. The day is breaking in Japan when it can produce such examples of consecration.

The Rev. J. Hunter Well, M.D., of Pyengyang, in the north of Korea, writes:—"From the beginning the hospital has been the most important human factor in the propagation of the Gospel here. From nine to thirteen thousand different persons have come under its influence by visits there every year. These people have gone back to their homes in all parts of this northern country for as far as 300 miles, and thus, directly and indirectly the hospital has spread the Good News. And not only do we, through the evangelistic efforts put forth, accomplish these things, but hundreds, if not thousands, have had their worn bodies restored to usefulness again. A blind man, only yesterday, totally blind for twelve years, was by a surgical operation suddenly given his sight again.

"But the hospital is, with all its glories, not *the* glorious thing. That consists of the joy we have in seeing many saved. And to this great end, the salvation of souls, everything, and every effort, and all our energies bend. And so I send this plea for more help for the general cause, and mention these facts of great success to cheer you in the giving."

The centre of missionary work among the Jews in Roumania is at Bucharest, the capital of the country, which contains 45,000 Jews. School work is carried on amongst the children. No less than 4,000 girls have passed through the girls' old school, and there are 227 at present under instruction. A new effort has lately been made to reach the better-class Jews by opening a high school for girls. This has been wonderfully blessed by God, and was filled up almost from the first day of opening. It has 194 girls, of whom fifteen are boarders, and the school is self-supporting. It is greatly desired, as soon as the necessary funds are forthcoming, to open a boys' school. The adults are reached by means of evangelistic methods and visitation. There are open doors on every side, and abundant opportunities; but the staff is inadequate. One ordained missionary and three colporteurs are not sufficient for a district twice as large as the British Isles.

[Mr. J. H. Adeney has written this information concerning Bucharest in the *Jewish Missionary Intelligencer*. For very many years we have had the pleasure of knowing that he, with his Christian friends there, have joined with us in prayer in the first week of the year.—ED.]

B. K. G.

PORTUGAL.

RECALLING the successful efforts of the Evangelical Alliance to obtain religious liberty for Protestants in Portugal in 1901, when the King of Portugal visited this country, we are glad to be able to reprint an article written by one of our correspondents, the Rev. R. H. Moreton, of Oporto, which was published in the July number of *Work and Workers*.

An event has occurred in Oporto which will become historical in connection with Protestant work in Portugal, involving as it has done the first formal and public recognition of our schools in connection with a patriotic demonstration.

Several years since, some 300 children from these schools sang a patriotic song in a torch-light procession, and this seems to have suggested the idea of utilizing them now in a series of festivities whose object was to raise funds for a monument to Almeida Garrett, the poet, patriot, and statesman who was born in Oporto in 1799. One item in this series was a Children's Festival in the grounds of the Crystal Palace, all schools being invited to contribute something, according to their ability.

I received an invitation to sit on the Committee, although a foreigner and a Protestant, and discovered that, in the face of strenuous clerical opposition, the majority of the members were determined to capture the Protestant schools for mass singing at the great gathering. I hailed with thankfulness this opportunity of showing that Protestants take as keen an interest as any in public affairs, and that the idea of our having political and anti-national aims is but a libel circulated by our opponents. I therefore undertook

to consult my fellow-labourers in this city and neighbourhood, with the result of securing a total of over 800 children from the eight centres in Oporto and Gaia, four being Methodist and four Episcopalian. We all worked in perfect harmony, and my brethren willingly furthered my organizing plans, loyally pushing on with the work of teaching and practising, and thus making it easy for me to fulfil my promises. Three of Garrett's poems and our Hymn for the Fatherland (by Mrs. Kalley) were allotted to us, as well as a patriotic round to the tune of "Glide along, my bonny boat," of which more anon. We were requested to bring school banners and flags, and special provision was made in a grand stand where the children could be grouped so that they might sing together, and which formed part of an extensive amphitheatre in which other schools were to be accommodated as well.

The 6th of June, 1902, being a bright, dry day, and a holiday besides, afforded a fine opportunity for a brilliant display. So great was the crowd of spectators that it became impossible to organize the procession in a public garden (Cordoaria) as intended, and the schools had to proceed as they could to the Crystal Palace. Here a fine march past did honour to a temporary statue of Garrett, the Protestant children flinging flowers and palm-branches on the pedestal, singing the while. Then all took their places, and our banners and flags, according to a previous arrangement, were placed in sockets along the top ridge of the amphitheatre, just above our schools, making a brave show, pleasing to some, astounding to many who had no idea of our numerical strength, and wrath-provoking to clericals, who openly ex-

pressed their indignation at this formal presentment of their foes, to say nothing of the fact that most of the children belonged to Roman Catholic families.

The programme was varied and most interesting. Military exercises, gymnastics, instrumental and vocal music, all betrayed good training, and the young people acquitted themselves excellently. Then came our turn at the close of the programme. The ultra-clericals retired with their scholars in high dudgeon, and the public remained to listen to the first display of children's singing on such a large scale ever witnessed in this city, so far as I can learn. The only instrumental accompaniment was that of a cornet, played by a military bandsman, an old scholar from the Torne (Episcopal) School. The children responded promptly to the trumpet calls, "Silence," "Rise," and so forth. A few bars were played to give the tune and pitch, and then, on a silent signal to commence, the whole mass of children started off in splendid time and accurate tune, rendering all the pieces so satisfactorily that when they got to the last one, the round above-mentioned, they were encored amid hearty applause. The Hymn for the Fatherland was sung in two parts, the boys uncovering.

I have since heard that people were impressed with the ready discipline of the children, and also with the fact that they are taught to love their country, a most important achievement, which will help to kill the old slander and doubtless will raise up many sincere friends for our cause. The children, too, had their encouragement to prayer and faith, for, as one little fellow confided to me as we marched home, "We were praying for fine weather."

To God be all the glory for this peaceful triumph. We have laboured and waited, and our time has come to take a public stand. May we be faithful to improve the opportunity for the furtherance of the Gospel.

AINTAB.



WE have received the following interesting information regarding Central Turkey College:—

Since the New Year up to latest advices, April 10th, there has been in progress in the Central Turkey College, and in the city of Aintab, a revival of very remarkable extent and power, and reaching classes hitherto little influenced in any direct way by the Gospel.

Some significant facts are these:—Every member of the senior class (17) has personally confessed Christ and accepted His service. This class has addressed a circular letter to the seniors in other Christian colleges in Turkey, asking their co-operation in efforts to deepen the spiritual life in their respective institutions, and to win Turkey for Christ.

Other classes in the college are scarcely less fully and earnestly enlisted in Christian service, and the revival work in the city and neighbouring places is feeling strongly the impulse of the personal labours and letters of these students.

The members of the Faculty have been greatly quickened and strengthened in spiritual life, and are giving much time and effort to evangelistic labours in the city and in neighbouring places.

Many Gregorians are among the converts, and the line separating Protestants and Gregorians seems to be almost wholly ignored, and the fellowship of brethren in Christ is prevailing and dominating the college life to a very remarkable degree.

Parents of the students, and even Gregorian priests, have repeatedly sought conferences with our professors to learn the meaning of this marvellous movement. At first they were often strongly inclined to attribute it to some dangerous excitement or mental disease, but in every case their objections have been fully met, and they have gone away confessing, and often

rejoicing greatly, and wondering at the wonderful work of the Spirit of God.

This good work is spreading among the churches and schools in other important centres, and the outlook is full of hope.

Such a movement cannot fail to increase largely the number of students desiring to study in the college, and this will necessitate larger accommodation and increased teaching force.

The importance of higher Christian education as an effective means for mission work has been again clearly illustrated, and the absolute necessity of putting and keeping such institutions in the highest state of efficiency is fully demonstrated.

HOW TO BECOME A MEMBER OF THE EVANGELICAL ALLIANCE.

All Christians, ladies as well as gentlemen, who approve of the principles and work of the E.A., are invited to send their names for enrolment as members. It is expected that each member will subscribe some amount annually to sustain the work of the Alliance. Please write, sending name and address, to Mr. JOHN WOOD, the Acting Hon. Secretary, 7, Adam Street, Strand. Friends are asked to be so kind as to offer drawing-room meetings. Deputations will always be ready to speak at such meetings.

EGYPT.

IN our list of signatures attached to the Week of Prayer programme Egypt has a much larger representation this year than ever before, and the letters we have received from that land have expressed how gladly the missionaries join with us, and how great they consider the privilege. One writes: "Your kind lines reached me yesterday, here in the town of the desert (Assuan). It is to me in my silence a fulfilling of a great wish to be in union with all the brethren who love Jesus. I hope the Lord our Saviour will pour out His Spirit upon all His children."

The American Mission in Egypt has appointed the last Wednesday in January as a Day of Prayer for Egypt and the Soudan, and they are asking their Church and people in America to unite with them in prayer on that day.

We ask our readers to remember this work specially before Him who is able to do "exceeding abundantly above all that we ask or think."

PRAYER helps every enterprise that is worthy of being helped. There are men who never pray whose schemes seem to succeed, but in the end every prayerless enterprise comes to grief. It is only a matter of time before the man who never looks to heaven for help or guidance is numbered among the failures. Prayer, on the other hand, grounds things solidly in the approving will of God. When all the Biblical conditions of prayer are complied with, success of some kind is sure to result.

THE COUNCIL OF THE EVANGELICAL ALLIANCE

Invite each Christian Friend to send a postcard with name and address, if willing to aid this work. The objects of the Alliance are stated on the front of this Cover. Will all who are able please write to

THE ACTING HON. SECRETARY, 7, ADAM ST., STRAND, W.C.
and send in the name of some friend as a new member.

THE IRISH BRANCH.

HIS Majesty's loyal subjects in Ireland, and these now happily represent the overwhelming majority of its people, were greatly delighted that the King and Queen were able to visit our shores. East, west, north, and south, they went among the people and were everywhere most enthusiastically welcomed. Not a single hitch occurred to mar the pleasure and harmony which prevailed throughout. Everywhere the people were charmed with the kindly and gracious demeanour of the King and Queen, and they are assured of a most cordial welcome whenever they may again be able to pay us a visit.

The Irish Branch of the Alliance has from time to time rendered important service to the cause of Sabbath observance. A memorial was presented to the Lord Lieutenant shortly after his appointment expressing the hope that his Excellency would use his great influence on behalf of a better observance of the Lord's Day. The memorial was courteously acknowledged.

All the arrangements for the thirtieth annual Christian Convention, to be held in the Metropolitan Hall, Dublin, Sept. 27th till Oct. 4th, are now complete. Among the speakers are the Rev. S. A. Selwyn, M.A.; Rev. George Jackson, Edinburgh; Rev. J. G. Train, London; Rev. E. J. Kennedy, Boscombe; Rev. E. L. Hamilton, Bath; Rev. L. Lloyd, Fuh-Kien; Rev. Stephen Thomas, Delhi; and Dr. F. W. Baedeker.

A mission will be held in the Metropolitan Hall, commencing Sunday, Oct. 11th, and will be continued till the following Monday week. The mission preacher will be Gipsy Smith, the well-known Evangelist. It is expected that the American Evangelists, the Rev. Dr. Torrey and Mr. Alexander, will commence a mission here about the middle of next February.

BLANKENBURG.

THE Blankenburg Convention was held in the week commencing Aug. 23rd, and was attended by about 800 Christians from all parts of Europe. The little town was thronged with natives of many countries, speaking different languages, most of them understanding German, and all of them intent on the quickening of the spiritual life and a more complete equipment for Christian service.

The Convention was founded by Fräulein von Weling some nineteen years ago, and in those early days there was no sign that it would finally develop into so large and important a gathering.

A notable addition has been made to the premises by the erection of a large shanty a little higher up the hill and above the Conference Hall, where some 500 people can partake of their meals in common. Spacious and convenient kitchens are attached to it in which the food is prepared, and this arrangement is much more convenient than the temporary premises which have hitherto been employed for the purpose of providing for the needs of the people.

Amongst the speakers were the venerable Dr. Baedeker, Pastors Stockmeyer, and Jellinghaus, Herr von Knobelstoff, General von Fiebarn, the Revs. E. W. Moore and F. B. Meyer (who were delegated from the Keswick Convention).

Considerable discussion was occasioned on the first day of the Convention by the strong statements made from the platform against the views of Dr. Lepsius, who until now has been regarded as one of the leading evangelical theologians of Germany. Some four months ago he advanced a theory in his paper as to the occasion of the altercation between Cain and Abel, which excited the strong hostility of many

of the evangelical leaders, who thought that he had made an admission which compromised the whole position.

During the subsequent interval special endeavour has been made for him to withdraw these statements, but in vain, and it was felt that the time had come when those who disagreed with him should publicly disavow him and his opinions. It was felt by many in the Conference that there was danger of driving him to a more extreme position if he were thus publicly denounced. It was questioned by some also whether the Conference was the best place for the purpose to which it was now being put. These objections were answered by an affirmation of the grave importance of explaining the attitude and views of the evangelical party on the authority and integrity of Scripture.

As the result of conference and discussion, it was finally resolved that it was not wise to prosecute the matter further. The protest had been forcibly and clearly made against Dr. Lepsius, and it might now be left to do its own work, whilst in future the Conference should be devoted to consideration of questions of the spiritual life.

The closing day was full of Christian love and outpouring of the Spirit of God, and at the closing meeting there was a stream of testimony, occupying some half-an-hour, to the blessing that had been received.

It is very difficult for British Christians to understand all the questions which are engaging the German Churches at this time, but it is highly desirable that we seek to enter into each other's difficulties and sympathize with each other in the common effort to maintain the truth of God against all assault.

When, on two occasions, an earnest appeal was made to the Christians gathered, that however much our two nations might disagree over fiscal and political matters,

we should at least endeavour to retain the union of the Spirit in the bond of peace, my remarks were highly reciprocated, and it was felt that the bonds which unite the children of God are stronger and deeper than can be severed by any of those storms that sweep the political horizon, and that tend to sever nation from nation.

Anxious and difficult as the earlier part of the Convention was, it may be that the storm will clear the air and lead to a better understanding between all parties.

F. B. MEYER.

NEED OF GRACE.

HUMAN life everywhere rests down upon the underlying divine strength which ceaselessly supports it.

Nothing perhaps strikes a thoughtful Christian man more strangely than the fact that while humanity's need of God is so great and constant, most men proceed without a thought or care whether they receive grace or any other good gift from God.

The idea which, above all others, needs to be urged upon the self-engrossed crowds in the marts and on the exchanges is their need of grace. The man who receives no divine grace can do nothing that is permanently fruitful of good. The civilization that receives no gracious quickening from on high will soon relapse again into barbarism. The Godward outlook must be maintained if the earthly life is to be anything other than a barren wilderness wherein all rank, gross things flourish and all tender, sweet growths languish and die. The schools may teach their ethics and the legislators may pass their laws, but society will nevertheless become corrupt beyond hope of further purification unless from some quarter the leaven of divine grace be all the while imported into it.—*New York Observer.*

CEYLON.

IN Jaffna, Ceylon, the twenty self-supporting churches of the American Board have been in the habit of observing the first week in each year as a Week of Prayer, according to request and invitation in harmony with our Resolution of 1846. In the year 1882, as a result of this Prayer Week, there was a revival among the students of the Jaffna College, Batticotta, Jaffna, Ceylon. The students continued to observe the following weeks also as prayer weeks till February, when the holidays began. Nearly a dozen students, instead of going home for the holidays, proposed to engage in an evangelizing tour in the neighbouring small islands scattered to the north of Ceylon. The report of the missionary tour of the missionaries was laid before the Voluntary Prayer Union of the College. The people of one of the islands visited requested that Gospel work should be opened on their island. The students raised on the spot £4, and took steps to send their missionary to that needy island. This mission of the Jaffna College students has been still carried on, and it is bearing fruit. Some of the officers of this band, when they went to Colombo, formed a similar mission to the poor grass men's children.

The same students have formed a mission called the Jaffna Students' Foreign Mission, and they are sending missionaries to unevangelized parts of India.

A College has been opened in Colombo, and carried on for the past nine years as a Scriptural School. Meetings are held on Sundays and week days in the hall.

The Week of Prayer will be held in this College.

S. G. L.

[We are very hopeful of forming a Branch of the Evangelical Alliance in Ceylon in connection with the Jaffna College. Mr. S. G. Lee has kindly offered to be our local secretary there.]

NEW ZEALAND—PROPOSED UNION OF CHURCHES.—A strong movement is taking place in far-away New Zealand, representing the majority of the people in the colony, for the union of all religious bodies under the name of the National Church of New Zealand. The Presbyterian Church of New Zealand has taken definite action by approaching the Congregational Union. The Congregational Union received the proposal with the utmost favour, and appointed a committee to meet and co-operate with the Presbyterian committee and with the Methodist committee, should it be set up. The next step seems likely to be taken by the co-operative action of the Methodist Conference, which at last advices, March 7th, was sitting in Christchurch, ready to enter upon discussion of the Presbyterian overture, and evidently with a very general impulse to meet it half way.—*Missionary Review of the World*.

HABIT is at the start the way a man holds himself, but finally it comes to be the way in which a man is held. Utilize habit. Habit is a kind of secondary force, or by-current, in the life, which may be made tributary to higher growth. Obtain all the assistance you can from the moral momentum that gathers strength more and more with every passing hour that is spent in the pursuit of virtue and the doing of the Divine will. Make the most of life's helpful headways. Habit is like so much moral capital that rolls itself up at compound interest, and where it is a godly habit that is in force, that sort of increase means indeed great gain. Save every bit of moral energy, place under tribute every iota of higher inspiration that you can secure and treasure—for in the long run of life such moral momenta, such holier tendencies will hold you, will "habit" you, with a grasp that will finally so strengthen, that nothing in this world or the next can undo its blessed bond.